

See p. 82
paragraph 11
word.

Since the meaning of war as, indeed, of all experience, is to teach us to do better, it is evident that the laws of ~~personal~~ individual growth upon which depend a better future for ~~the individual~~ society, need to be examined lest, out of our present trials, we derive no benefit but continue to perform shortsighted actions incompatible with that better future.

It is also clear that since a state of belligerency is the direct consequence of what is loosely assumed to be peace, the mathematics of growth, (so to speak), apply not only to the ordeals of the present but to the period of post-war rehabilitation which, to provide more certain guarantees that our children, as the children of China, France, or Russia, will not soon re-experience our travail, require that we now set about to study ourselves. For in the failure to do so, the future cannot be an improvement upon the past. (A')

A more liveable future does not come into being through the futile exercise of regretting past errors of omission or commission but is rather built upon the resolve to study our painful past that we may learn therefrom. This resolve, if sustained even though it prove, as it must in the light of our present limitations, a grueling ordeal, ensures that there will be no occasion for us to regret ten or twenty years hence our procrastinations of tomorrow and the day after.

In the last analysis, the opportunity to lay down the terms of a treaty of peace to a vanquished enemy means nothing until our thinking becomes safe, unless we refrain from indulging ourselves in average behavior which, though not characterized by (abnormalities of sexual expression) by acute delusions of grandeur, persecutory ideas, hallucinations, etc., is yet devastating in its cumulative effects. Yet

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We must also test thought as a metal is tested if we are to know whether it be truly precious or just an alloy. But since individuality obtains in the realm of mind, we cannot test its products or thoughts as the imitative jeweler tests for gold. What is called for is the re-creative way of the discoverer. A myriad of tests are demanded since each performance of ours is really a novel manifestation.

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Not only that, but in becoming aware of what we are, we must learn to see ourselves as ourselves, not in relation to others. So that again we cannot rely upon a single, mechanically applied test.

so that it may
grasp its distance
and direct his
steps accordingly.

When there is an obstacle in ~~the~~ your path, you have
to look at it. And if the object is not stationary
~~he~~ you will have to ~~know~~ observe where it is going; or ~~you~~ otherwise he
~~will~~ stumble over or ~~walk~~ run into it with the possibility
of a fall.

It is ~~the same~~ ^{no difference} with one's thoughts. One does
not observes the mental and emotional self by beginning
~~to make~~ ^{now} complicated deductions but by observing
their movements, ... and where they are going.

Otherwise, we ~~will~~ ^{shall} never know what causes us to err.

Just as there should be no shame ^{attached to} of falling over
an object in the street which is only a reminder that
~~in the future~~ we should look where we are going, ~~in a similar way~~
~~there~~ should be no hesitancy with ourselves to
look to our thoughts and feelings so that we may
learn to know them for what they are and not merely
dream of what they ~~may~~ ^{might} be.

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For independence from the misadventures which evoke every kind of individual and social malady, there must be the insemination of learning by self-tuition. How can the mind trace the hidden causes of ^{world} its infections when it confines its inquiry to every extraneous hypothesis at the cost of pursuing the correct answer through an unlimited study of itself? To begin where a beginning is certain, it needs to be understood that all inceptive criticism which ~~is~~ turned outwards is as bad as no criticism at all for this is only to cover up deficiencies by unsatisfactory escapes, false theories, wishful thinking, and so forth. By so indulging ourselves, we dismiss the opportunity to realize the subtle ramifications of our everyday actions which generally go immensely deep into the undiscovered abysses of the consciousness and extend upwards into individual and social tragedies.

~~To deal with this generality as it applies
When this is comprehended, the nutrition of the body, as other
physiological functions, ceases to be regarded merely from the
standpoint of this or that physical debility or standard height and
weight table but is primarily understood as hurtful or helpful to
according to the operations of potentially growing mind.~~

But while rightly produced and proportioned nourishment will not in itself increase mind-power for this must always depend upon inner observation, that is, the coming closer to the completest meaning of everything done, it does have its part in lending necessary support to intelligence. However, it should not, under usual circumstances, dominate the foreground of our attention for in the enlightenment of

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P473 themselves of the jealousies and departmental inertias which are so characteristics of those who have chosen callings of inferior reputation.

This is not to deny that there are no genuinely superior psychologists who, out of clear-seeing volition, have chosen to devote themselves to the eradication of obsessions and complexes, of warped ways of thinking, feeling, and going, in their patients. But these exceptional ones inform us that in the successful treatment of mind-obstructions it is essential that the physician first remove these same impediments in himself.

In the absence of qualified psychologists able "to think and act not a little like minor gods" (which is not to be confused with regarding one's self as such), what then remains for us to do?

When faced with any urgent problem - and which one is not? - the individual has but two alternatives; to face it as best he can, to effortfully study its topography of causes and their conjoined events; or else to turn aside. But if it seem at all reasonable to suppose that evasion, instead of solving problems, only creates new ones, we may be willing to go further in the exploration of our undisciplined thinking. We may even be willing to undertake, so far as we are able, to be our own psychiatrists.

What does the jeweller do to test the gold of a ring. Scratching it upon a stone, he pours an acid over the rubbings which bites away the alloy but leaves the gold unaffected, thus establishing its presence and grade.

P.479 He who would know how much alloy is mixed with the pure ore of intelligence in him has equally definite objects of interest which lie in his feelings, intuitions, thoughts, and motives upon which are

appreciate.

From this paradise, the prototypical pair,

So they were driven out that they might earn it through toil and suffering; through strenuous exertion and sustained

vigilance; ^{They were} That Necessity which evicted the two since, they succumbed too easily - even as we do - to any temptation is no

~~The lack~~ ^{because} ~~that variety of ignorance - drove them on~~ as their descendants do enemy of knowledge. It is the enemy of all abuse of knowledge - of wisdom which is not earned and which may be casually plucked from an ever-hanging bough. Such pseudo-knowledge is empty and valueless. It deserts us when we need it most having the coldness and lack of sympathy of the serpent.

We need not deplore ^{that we have} our lack of strength wherewith to resist temptation - to permit another to think for us is the most irresistible of all - since we have within us the potential strength which, as yet, is unsuspected and therefore undeveloped.

~~It is our failure to rouse ourselves from our lethargy which causes us to view problems mainly in the light of their most obviously-manifested symptoms; not by the underlying cause or causes which have brought them about. To see a problem largely, that-is-to-say,-in-terms-of-its-causal-agents, requires not demands of us an only efficiency but acquired capability - we may call it education, or, better, self-education and unremitting patience in ferreting out the primary factors lying at their root.~~

~~A singular "factor" is used, since at the root of most of our problems lies our inability to think without the vitiating interference of self-favoring bias which, in turn, makes us susceptible to temptation. When we approach thought in order to~~

~~use it for our own ends, we bias it with intensely personal utility and any constructive service to which we would put it is~~

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But nature gives us knowledge as we need it - now at one - moment we would be delirious if we have no second ourselves in preparation for the knowledge for us like the golden rule. There is a golden rule - one we have now to prepare its supply is. You had it, the world would be at Paradise

T
No helps me to learn
once more that while
I thought I understood

and
as our decisions
By other approach - by a different channel - he leads to the same development what I had failed to grasp fully. The master speaks of some things that were other expressions to convey, when we are so that all seem new - when I was seated where I had been before.

This drama may be repeated innumerable times - until we find no longer dreams among them bounded (it) by all personal ego.

you go something you lose it - you get it again - by
different channels by different roads - you come to the
same thing - knowledge - wisdom - which may be called whatever you like

I Our being exposed to the garden of Eden as well as our return to it
occurs all the time and will occur. Every day as often as there is the need for learning.
They are the many beginnings. But is the variety of our many beginnings
of life, we accumulate our knowledge, we arrive at it. Because we wish to own it
possessively. We employ knowledge therefore being able to possess it and this is the always
the case. In this way, we change to be position which knowledge.
beginning again; sometimes going a step backward
so advance another.

so advance another -
lets assume that it has a chance to back me. He gives me
certain knowledge valuable as well and what I find most intriguing! I feel strong - secure
in the power of his words - and last in my thoughts of them. I begin to look upon them
as my own. Eventually with ^{an answer from his part} I assure I can be self sufficient and ~~feel no longer sh~~
need of assistance. His presence becomes even comforting because I would be master.
And so I let him know that there is no longer need of his services.
Two soon after, I find that I cannot master my problems
without his assistance and so I feel obliged ^{to seek} him out again. This is a
further step forward and with ~~the same~~ a new beginning for ~~the old situation~~
- now by a different road by

~~What is the difference
between a function & an
index? & index, himself?
There is no separation. But can you
make functions from index ordin.
or index values? They are
functions themselves.~~

What does the jeweller do to test the gold of a ring?

Scratching the metal upon a stone, he pours an acid over the
rubbings. The corrosive acid bites away the alloy but will
^{chemical}
^{In this specimen no detailed knowledge} not affect the gold. No thought is necessary. He need not know
the property of an acid which enables it to dissolve inferior,
less stable metals nor why the molecules of gold remain unaf-
fected by it.

Jewellers have employed acids for centuries and those who have been
profited most by this test have had, as a rule, only a rudimentary knowledge of why most acids fail to react with precious metals. But the known and unknown discoverers who

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first conceived this test really thought. The others were and
are under no compulsion to think ^{concerning} the theoretical basis of

This does not mean
that individuality
must be preserved.
It is merely

(A) assisted according
to its ^{numerous} community
Assimilation because

~~Every thing~~ ~~should be~~
~~for~~ ~~new~~, ~~order as~~
~~an~~ ~~sign post~~
~~which~~ ~~demonstrates~~
~~particular~~ ~~level~~ ~~of~~
~~skill~~ ~~we~~ ~~are~~ ~~cham~~
~~pling~~ ~~with~~ ~~the~~ ~~indef~~
~~rightly~~ ~~approved~~ ~~only~~

By a ~~set~~^{of} knowledge, we speak
of intel. as applied
to any situation,
which is not confined
to the physical
observation alone nor
to observations of
the abstract
more & especially 1

salve known and applied
that the mechanism
of social control
explain the problem of
Cannibalism. The same
applies to control
teaching directed to

We must also test thought as a metal is tested if we are to know whether it be truly precious or an alloy. In the realm of mind, however, individuality obtains; the possible permutations of thought being infinite as compared with the 90 odd chemical elements we know. A myriad of tests are demanded since each situation - each performance of ours - each problem is best considered as a novel manifestations, as if, despite repetition it had never occurred before.

By these tests is meant an alert consideration which takes the form of self-interrogation; we become, so to speak our own watchdogs. Despite our sanguine hopes to the contrary, no other can act in this capacity for us. Since a thing too easily gained is as easily lost, this is more fortunate than we suppose.

Through myths and other ancient writings, the past speaks to the present. It would be decidedly unwise to interpret these as literal interpretations of experience for they are figurative and allegorical and, as such, enigmatic so long as we

built his conduct. Observation is his testing process by which is meant an alert consideration taking the form of self-interrogation. He becomes, so to speak, his own watchdog.

Always he watches himself but especially at the moment of performance for he knows that the failure to do so has built, through the centuries, a thick, impenetrable wall of impulsive behavior about the human creature who, in his desolate courts of ignorance, persecutes himself and his brother. So long as these walls are permitted to stand, there will always be the oppressor and the oppressed. And the true oppressor will always lie behind the barricaded and insular mind which, to be sure, is not only that of the alien aggressor but the mind of him who, through neglect of what he is about, makes every variety of despotism possible.

To understand anything to best advantage calls for intense concentration of every available resource of mind lest one skim over the surface of experience, ever failing to learn therefrom. Our natures, being the most complicated and therefore the most difficult of all imponderables for us to approach and to realistically know, makes the most demands upon us for understanding. And yet we hope to find ourselves through the mere reading of books or by listening in rapt adoration to an academic buddha. But this can only weaken us so

that impetuously we must hope to find self-discipline by giving or receiving quick injections of morale. ^{But} ~~hope~~ which, though they may persuade us to desperately tense ourselves in public lest we betray our weakness to another, cannot induce us to undertake the transmutation of our infirmity ^{its} into strength by means of the potent catalyst which is self-knowledge. Because it is merely the outcome of expediency, the assumed strength of pseudo-morale must evanesce in time of acute

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Evasion of this task has at the moment of performance. It is this ignorance which, through the centuries, has built a thick, impenetrable wall about the human creature. Within these desolate walls of ignorance - desolate within and without - we persecute ourselves and learn eventually to take joy in persecuting another. So long as these walls are permitted to stand, there will always be the oppressor and the oppressed. And the true oppressor will lie behind the barricaded and insular mind.

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It requires profound consideration to understand anything and our natures, being the most complicated and therefore the most difficult of all imponderables to approach and understand, makes the most demands upon us. And yet we hope to find ourselves through the mere reading of a book.

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We turn on our radios to listen to one who promises, in fifteen minutes, that most secret of secrets. We demand that others understand us - wives, husbands, friends, teachers - who have done as little as we have and who, were they to know what they really are, would be very silent with silence to our demands, in the future.

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Like conquering Alexanders, incapable of conquering themselves, we do not hesitate to cut each Gordian knot - each of our problems - with our swords. But that does not require intelligence; nor, for that matter, is reason requisite demanded to spend one's life to tangling up matters, bequeathing to one's children a knotted existence as a legacy.

All things we do upon a grandiose scale. Impetuously, we

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drop an anchor into the sea to catch a fish - for we will have nothing but the largest upon our table. We postpone the attainment of solutions by feeding our momentary cravings

with our lives and fortunes. To secure a gesture of absence from others; we become slaves. For a dimpled huttack we scheme and plot, until like alpines over the pleasures & appetite engage on interest and once is forgotten we are gamblers where which we deem most important. Upon the rotating wheel of whim.

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we stake our lives and fortunes. It is this short-sightedness which is our true impediment; we are opportunists who cannot seize our real opportunities.

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But when the waters pile up, threatening the flimsy dam we have erected; as we stuff a finger into a hole, - not knowing, of course, that we are part of the dark waters of ignorance which press from without, we turn to an equally uncomfortable neighbors and complain about the problem. But what else is there to do? We ask, "what is there to do?" we cry out for a leader.

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We have little trust in our ability to solve our problems; our horizons are limited; in fact, our horizons are our limitations. But is it not possible to conceive that the higher one ascends, the wider the horizon until eventually, it disappears, the scope of vision becoming infinite. Looking down upon the vast terrain below, we see that in reality there were no horizons. There was only the illusion of one.

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Usually, when we consider our problems, we see its limits, its horizons. Often, we do not see it at all - in other words, we ~~sail to~~ ^{sail to} ~~grasp~~ ^{it} see the role we have played in bringing them about. We merely see the obscuring mists generated by mis-education. And so we blame anyone and everyone except ourselves. In the various forms of dissipation - in books which deal with ~~villians~~ ^{ing} ^{formidable villains} of formidable evil, and hapless pawns (the are ~~villians~~ ^{all} ^{are} the true pawns and the pawn, content to remain ~~a~~ pawn, ^{is} the only villain) - in sex - in the satisfaction of appetite whether for food or for words - in a host of other superficially-experienced diversions which ultimately fail to divert us - we seek escape.

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But we cannot hope to escape forever. The moving finger which at first points to the message written upon every wall will eventually ~~push them down~~. Unless we become our own Daniels, summoning up our best self from the ~~dark~~ crypt wherein it lies ~~imprisoned~~, we shall curse God in our ignorance, not knowing that we have brought down our own fates upon our heads.

interfered with. To understand the deeper meaning of such personal bias, let us suppose that we are listening to a concert. When prejudice enters, it is as if there were egoistic musicians in the orchestra who insist upon being heard even though the composer wrote no music for their particular benefit. Yet each would be a soloist and so they introduce discordant and clashing waves of sound. There is clamor and conflict. The music will not be heard.

The attainment of less prejudiced thought is indeed difficult since the more intelligent the individual - the greater the degree of insight into the causes which have given rise to his problems - the more he will suffer. This suffering which has ^{nothing} little to do with the melodramatic posturings of ~~those~~ ^{starred} ~~staring~~ the characters in the cinema of our emotions is necessary and indispensable, providing the impetus for further learning, ~~at last we emancipate ourselves from~~ until the individual finally puts all slothfulness. Moreover, just as the average human being oscillates in his kaleidoscopic moods, so his more evolved brother finds that acute suffering is succeeded by moments of intense joy, ~~more than~~ ^{which again} leads to further growth justifying the previous pain.

Those who by their service have qualified themselves to assist others as guides have amply merited their fame but it is possible for ~~such men~~ ^{these} to be tombstones to others - though not to themselves - if they are followed blindly by those who do not understand but ^{imitate} ~~follow~~ blindly, imbued by a fervor whose nature is ^{most} ephemeral and insubstantial. No leader can guide the flock ^{sheep} unless he assists the members of his flock to find their own shepherded within themselves. This ^{he does by encouraging them} they do by examining their ^{actions} ~~to question~~ ignorance - by examining the meaning of their behavior at the

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P482 crisis, leaving us victims of emotional and mental collapse with personalities perhaps permanently broken.

P482 Such is the nature and consequence of all morale that unwittingly seeks only quick solutions, a practice that can only add to the sum of avoidable human misery.

Our difficulties, rebounding to the advantage of our enemies, lie nowhere else but in our own minds wherein thought has deteriorated into the mere reception of impressions. For no sooner is one impulse received that it is carried off by a deluge of other impressions continually crowding out those already received. Thereby, confused and vague impressions usurp the place of thought whose function is to decipher these that they may be related, one to another, in a meaningful pattern of cause and result. ^(A7) Where there is failure to control sensations long enough for clear recognition of their meaning to be gained, the possibilities of self-education - the groundwork of all education - become dispersed while thought continues to remain inaccessible.

The failure to recognize, each for himself, the subtle workings of the inner life is our greatest problem, being prolific of all others. In the absence of self-understanding which leads to self-guidance, the human being, encompassed by self-created difficulties, can only complain, not of himself but of the shortcomings of another until one by one his opportunities are discarded and his life used up.

We say that we do not want war, that we want peace. But which of us does not want the rewards of war though without ^{paying} the price of war? In times of "peace" we live war in our business life, in our professional skirmishes and political mongerings, in our sports, our sex, family life, and education. Where, in fact, do we not find the

P491 malefic presence of rivalry?

The misguided nature of man (though not his unsounded potentialities which we do not, as yet know) is at bottom sickly in its possessiveness except in a few. Which is why, prior to this war, we resorted to furious campaigns for peace relying upon war techniques. But were peace one of our dominant concerns, we could not have possibly believed that it could be propagated by war-like strategies.

So long as we are permitted to do so, we generally do as we like, seeking for no better reason to justify an action of ours save that it seems good to us. But when the consequences of wilfulness can no longer be ignored and our "free" actions become circumscribed by the forces we have raised against us, we attempt to explain this desperate state of affairs by ascribing our sufferings to a malignant personality, whether human or otherwise, to chance, the constellations, fate, and, in fact, to anyone and everything except ourselves.

Only when egotism flourishes within us do we believe in free will even though we cannot, perhaps, explain its philosophical postulates. And when we suffer, we lean to determinism. But what has either belief to do with impersonal thought, eager to review the mistakes of the present that it may, at least, avoid the mistakes of the past?

Man's prosperity and sorrow are earned. Free will lies in the realistic understanding of this fact while determinism arises out of the determination to act accordingly. So there is no essential difference between the two which, understood and applied to daily living, lead to that morale without which a victory, having no sting of defeat in it, must be indefinitely postponed.

P496 We shall have unshakeable morale when we begin to think for and

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P496 about ourselves, not with the aggressiveness that makes for possessions, for division, for war; not with the strength of the lion, eagle, serpent or more fabulous beasts which nations engrave upon their coats of arms. We need ^a different kind of strength, the strength of a human being fit to live.

But while there is no need for us to be ashamed of our ~~ignorance~~, mistakes
should we not now exert ourselves to be aware of it? ^{them} End. Morals for morale